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The illegitimateness of a paper currency — its existence by sufferance rather than of right — is stated as follows :—

“ The use of paper money was long since discontinued by the national government, but it has been permitted, and indirectly protected and sanctioned, by most of the State governments, though it has never been directly recognized or legalized by any of them as real money. Paper money is an excrescence which has grown up illegitimately on the body politic ; but, as it is based on false principles, it cannot be expected to endure. Either its evils will continue to augment until an enlightened public will no longer bear them, or an intelligent, judicious, and gradual change to a more substantial and to a more just system will be introduced.” — p. 79.

We regret that we cannot give a detailed analysis of the lucid statements and cogent arguments which make this pamphlet well-nigh a complete manual within its range of subjects. We trust that recent events will draw attention to a work so replete with the wisdom of experience, and so thoroughly demonstrative of the evils and the remedies of our present financial condition. We know not that it needs our introduction to those who are students in the science of finance ; we are certain that, where it is read, it cannot need our encomium.

ART. VIII.— *The City of the Great King; or, Jerusalem as it was, as it is, and as it is to be.* By J. T. BARCLAY, M.D., Missionary to Jerusalem. Philadelphia: James Challen and Sons. 1857.

A MONOGRAPH upon Jerusalem is by no means a novelty. Dr. Titus Tobler, a paragon of precision and accuracy, has recorded in two stout German volumes the results of his surveys and measurements ; with a supplement on the “ medicinal topography ” of the neighborhood where mandrakes grow, and rivers run from hidden fountains. The learned work of Ernst Gustav Schultz, whose untimely death was a severe loss to Biblical science, proves that an Eastern consulate need not

be altogether a life of lazy dreaming,—a round of coffee, chibouks, and siestas. The airs of Palestine could not subdue the ardor of this enthusiastic Prussian. His zeal, we must add, often outran his discretion, and his conclusions are not always free from mistakes. Krafft's work, published at Bonn in 1846, on the topography of Jerusalem, is dry, but very minute. Mr. Bartlett's "Walks about Jerusalem" is very pleasant reading, but has only the intrinsic value of a charming picture-book. Of all the regions, East and West, which his pencil illustrated, this Syrian region was the favorite. A secret longing compelled him back to Mount Zion, and we have a second series of landscapes and impressions of the scenery around the Holy City, a last parting gift to the world of art. His Judean sketches, though by no means as perfect as photographs, are yet, according to our judgment, his best efforts. "The Holy City," by the Rev. George Williams, B. D., is in many respects the most valuable special treatise on that subject. It is spoiled as a scientific work, however, by its untenable theory, and by the distortion of facts to suit this theory. Mr. Williams carried with him to Jerusalem an imperturbable belief in legends, and a determination to gather arguments for the identity of all the traditional sacred places, and of course he found what he sought. He is the most distinguished English defender of monkery, and ought to be admitted an honorary member of the goodly fellowship of Romish prophets. The most credulous of Catholic pilgrims could not vindicate more chivalrously the pious frauds of former ages.

Beside the solid works to which we have alluded, very frequent articles have appeared in the religious periodicals of various sects. The "Zeitschriften," "Monatsblatts," and "Academic Memoirs" of Germany, Jewish and Christian, have not omitted that fascinating dispute, which began with St. Helena, and is still as fresh as ever; the light papers of the "Eclectic," and the heavier essays of the "Quarterly," have acquainted England with the matter and the magnitude of the long quarrel; and the volumes of the *Bibliotheca Sacra* store away the gleanings of more than one sagacious investigator. From time to time the columns of a small magazine in

Philadelphia, hardly known farther north, have been enriched with sketches of Jerusalem, evidently by one whose facilities for observation were unusual. Those sketches have not obscurely predicted a future work of more importance, and their prediction is now verified in the volume named at the head of this article.

The author is a man whose views and opinions, even when they do not command acquiescence, are entitled to respect. At once a physician and a preacher, a practised chemist and a skilful draughtsman, he carried to his labors in Jerusalem more than the heart and faith of a missionary. The intervals of professional toil were filled by researches not less congenial; and extending, as they did, over so considerable a period, three years and a half, these researches have led to some novel conclusions. As a critic of facts in Jerusalem, Dr. Barclay had great advantages. His residence in several quarters of the city,—first in the Moslem neighborhood on Mount Bezetha, afterward between the Jewish houses on Mount Zion and the Mogrebin huts around the mosque, and in the summer on the Mount of Olives,—the intimate association of his family with the various races, Jewish, Armenian, Turkish, Syrian, and Bedouin,—the assistance which he was able to secure in his explorations,—his signal good fortune in gaining free and frequent admission to the forbidden precincts of the Haram es Sherif, mosques, chambers, vaults, and all, even to the extent of taking sketches and measuring dimensions,—his patient study, on the spot, of the various conflicting hypotheses, historical and topographical,—would lead us to expect from him a very valuable treatise. He had the opportunity of seeing Jerusalem under all its aspects, in winter and in summer, in the dry season and in the rainy season, in its Easter crowds and its Hebrew festivals, by night as well as by day. Most of those who have written in English about the Holy City have stayed there only a few days or a few weeks, and have been obliged to borrow their facts from other authorities. Dr. Barclay was able to perform for himself the work of examination. He had time and opportunity to go over all the ground. He had the photographic art as an efficient auxiliary, and his demonstrations

of antiquities and proportions are verified by the stamp of the unerring solar ray.

Dr. Barclay's style is not always that of a practised writer, and we notice some phrases and witticisms which severe taste would have excluded. There are occasionally involved sentences, and here and there inaccurate forms of expression. We cannot quite reconcile ourselves to the phonographic printing of *Greek* words in English type, or to the orthography adopted for many of the proper names. A fault-finding critic might frequently object to the choice of words and the structure of sentences. These, however, are trifling faults. Though not chosen with the most fastidious care, the language is, in general, perspicuous, and the familiarities of style, which seem out of place in a scientific treatise, will doubtless make the book more readable. It is a misfortune of the plan which Dr. Barclay has adopted (otherwise a very judicious plan), that it involves a great deal of repetition. Jerusalem "as it was" requires mention and discussion of many things which belong to Jerusalem "as it is." The ancient city cannot be described apart from its existing remains, nor can the modern city be separated from those monuments of antiquity which are its best treasure. The account of Rome as it is to-day may leave out the Forum and the ruins of the Palatine and Esquiline Hills. There is enough to satisfy one in galleries, churches, and festivals. But Jerusalem has no galleries, and only a few churches. Its artistic, social, and sacred interest still resides in its walls, its pools, and its sepulchres. These are as truly parts of the city El Khuds, with its motley throng of races, as of the city of Herod and David. We cannot find fault, therefore, with the frequent repetitions which are necessarily incidental to the plan of the work.

Professing the highest regard for the judgment and the conclusions of Dr. Robinson, in several important particulars Dr. Barclay ventures to disagree with that eminent writer. As to the direction of the Tyropœon he fully coincides with Dr. Robinson; but he pronounces very confidently that the ravine west of the city is *not the valley of Gihon*, but is part of Hinnom, as it was formerly believed to be. He finds the

valley of Gihon in the depression which begins north of the Damascus Gate, and continues southward, between Acra on one side and Bezetha and Moriah on the other, until it joins the Tyropœon at the northeast corner of Zion. This is certainly a novel hypothesis, and it seems at first almost preposterous. Dr. Barclay defends it bravely, and by plausible arguments, which we have here no space to repeat. He insists that the statement of the Hebrew records (2 Chronicles xxxiii. 14) is entirely at variance with the common theory; that Manasseh never would have built a wall on the west side of that farther valley for any purpose of defence; and that, as the "Fish Gate" is the present Damascus Gate, the valley must have extended through some more central portion of the city to reach that gate. The fountains or pools of Gihon, which Dr. Robinson, contrary to the views of Schultz and Krafft, holds to be the existing reservoirs west of the Jaffa Gate, Dr. Barclay locates in conformity with his theory;—the lower one, at a point near the Damascus Gate, the upper one farther to the north in the "Fullers' Field";—and he strongly urges the improbability of the coronation of Solomon having taken place in the deep valley of Hinnom. In spite of his earnest argument, we may doubt if the advocates of the prevailing theory will yield at once. In a recent supplementary volume, Dr. Robinson takes occasion to review his statements in regard to Gihon, and reaffirms with emphasis his former position. The point is now opened for new discussion, and a nice topographical controversy may be expected. A denial of the genuineness of the "Pool of Hezekiah" is of course involved. Dr. Robinson is very cautious in speaking of this reservoir, though, on the whole, he allows it to pass unquestioned. But Barclay is positive that this is the Amygdalon of Josephus, and is long posterior to the age of the good king of Judah. Unlike Robinson, he is not content with proving a negative, but never rests satisfied until he has found a place for every site or object mentioned in the Scriptures or the Rabbinical stories. Such a catalogue of fountains, aqueducts, pools, wells, cisterns, and the like, has nowhere else been brought together. If all these waters are to be separately located, we might almost imagine

Jerusalem to be a mountain Venice, half city, half lagoon, with pools in every square, conduits in every street, and pierced by a network of subterranean rivers. Marvellous is the change at the present day, when sharp economy catches every rain-drop from the roofs and domes.

In regard to the *hills* of Jerusalem Dr. Barclay makes no important correction in the received topography. Some slight emendations are suggested upon the Mount of Olives, and some names which have been given to sites on the north and west are questioned; but Zion, Aera, Bezetha, the Hill of Evil Council, Scopus, and the region intervening, are left undisturbed. The "Ash Mounds" are summarily disposed of, and our hope that these singular hills might be the remains of the temple sacrifices must yield to the discovery of these ashes in another more convenient place. The theory of the Ascension from the mosque village on Mount Olivet is demolished in a most satisfactory manner, and this village is degraded to mark only the *lunar* telegraphic station, whence signals were passed from the land of Judaea to the land of Moab. Dr. Barclay shares Dr. Robinson's distressing indifference to tradition.

Two important discoveries, however, on the hills around Jerusalem, are here confidently brought forward. The first is the site of Bethphage, "the house of figs," which Robinson settled by the concise remark that "no trace exists of it." The trace has since been found, and not only the place where it ought to be, according to the Evangelist's narrative, but the place where its ruins actually remain, has been ascertained. On this point Dr. Barclay's reasonings win our full assent, and it is only singular that a site so obviously appropriate should have so long escaped the scrutiny of investigators. The hill of Bethphage is "over against" the winding road leading from Bethany across Mount Olivet, and is almost in sight from Mount Zion, at the distance of about a mile.

The other discovery, which will not be so easily accepted, is the discovery of the true place of the Crucifixion,—of Calvary, and of Golgotha. We shall not review the arguments which condemn the traditional site, or criticise those offered for the new site. In the absence of any other reasonable sup-

position, the new location of Calvary has a certain prerogative right, and should be hailed rather than rebuked. Its claim is supported on philological grounds, as well as on the general ground of local adaptation.* In the book of Jeremiah (xxxi. 39), the word "Goath" occurs in such a connection that it is not difficult to fix that desecrated spot, where idols were broken, idolaters were slain, and the bodies of dead malefactors were buried, somewhere in the valley of the Kidron. According to Krafft, whose interpretation Dr. Barclay adopts, "Goath" means "violent death." "Gol" he explains to mean an "elevation" or swell of land. "Gol-gotha" or "Gol-goath" (for the two expressions are identical) means, therefore, "the hill of violent death." No place in the valley of the Kidron below Gethsemane answers to this description. There is nowhere any prominent hill or elevation. But *just above*, there is a spur of land projecting southeastwardly into the valley, which only lacks its hillock of rock to answer exactly to the Evangelical accounts of the Saviour's death. Dr. Barclay gets over this difficulty of the absence of the rock, by supposing that the enemies of the new religion had it removed, that there might be no witness of their bloody deed. In the neighborhood of this eminence, lower down in the valley, is a spot where there are to this day numerous sepulchres, yet at the same time traces of an adjoining garden. There is no sign, he maintains, that the *west* side of the city was used in ancient times as a place of burial. Moreover, he argues that, even supposing the present Church of the Sepulchre to be beyond the western wall, the Jews would never have risked the transit of their victim through the city, but would have hurried him to the nearest place of execution. The rapidity with which the examination, the trial, and the crucifixion followed the arrest, is evidence that they had fear of a rescue. On the west side of the city, too, there is no place where the crucifixion could have been witnessed by the immense crowd then gathered. The suburbs in that direction were occupied and peopled, the intervening walls and buildings would have prevented the priests of the temple from seeing the spectacle, and there was no spot where the women could stand "over against" the cross and note the movements of the soldiers. All these

objections are obviated in the site which Dr. Barclay proposes. It is a site where myriads could have looked on without hindrance, visible from the temple, visible from the sides of Olivet, and directly opposite the lower ledges of this hill. The road to the priestly cities of Anathoth and Nob must have passed very near, and the travellers on this road would have been just the men to "wag their heads" and revile the Saviour. In the absence of any more reasonable theory, we must allow that these suggestions make a strong case of probability.

Dr. Barclay differs from Dr. Robinson in regard to the beautiful monument commonly known as the "Tombs of the Kings." While he readily allows that the name is a misnomer, he thinks it equally a mistake to call this the tomb of Helena, queen of Adiabene. The mechanism and material of the door do not correspond with the account of Pausanias. The door is *not* of the *same* rock as the catacombs, but of a rock quite different. "Besides," he asks, "what would this widowed old lady want with a sepulchre containing about thirty loculi, even if her son, niece, and five grandsons, sent to Jerusalem by Izates to be educated, were also interred with her?" He imagines that the monument may belong to some branch of the Herodian family.

The "Red Heifer Bridge," a lofty structure spanning the Kidron, opposite the eastern gate of the Temple, is mentioned and described for the first time in English in this work on the Holy City. It was a double-arched bridge, the foot of each upper arch resting upon two arches beneath. Over it the red heifer was led to be burned on the Mount of Olives, and over this bridge Jesus was led after his arrest, on the way to the house of Annas.

Another discovery, of which Dr. Barclay is entitled to the credit, (although the account of a subsequent visitor has anticipated the novelty of his description,) is that of the great cave under Mount Bezetha, from which the stone was quarried for the walls and palaces of the city. The narrative of our author's nocturnal adventure is very entertaining. It was attended not only with ludicrous inconvenience, but with serious danger, such as can be appreciated only by those who

have crawled through the cavities, and threaded the mazes, and glided by dim candle-light along the edges of the pitfalls, in the Egyptian catacombs. The skull of some former adventurer, which one of the party picked up, was a caution against such hazardous attempts. The Turkish authorities are very jealous of these subterranean investigations, and during the day a fanatical Moslem watches this quarter from the opposite grotto of Jeremiah. Dr. Barclay is convinced that the ravine between this grotto and Mount Bezetha is an artificial trench, made by the removal of the rock which once extended in a long ledge northward from the city. It supplied the building material, which left by its removal a better defence to the northern hill.

Another piece of good fortune which attended one of the expeditions of Dr. Barclay in the neighborhood of the Holy City was the discovery of that “Ænon, near to Salim,” the place where John baptized, which Dr. Robinson in his last visit fruitlessly sought. Robinson, following Jerome and the tradition, looked for it in *Galilee*, in the neighborhood of Beisan. But the account of Jerome contradicts itself, and is of no real authority. The waters of Farah, in a wady about six miles northeast of Jerusalem, correspond entirely to the Scriptural account. The name of the wady, as the Arabs to-day pronounce it, is *Salim*, or something very near that word; the fountain itself is in a position very central, easily accessible, and sure to be known to all “the dwellers at Jerusalem”; the water is extremely abundant, and there grow still near it those wild *reeds* which probably suggested the Saviour’s comparison. The authority of Lightfoot is mentioned in confirmation of this view. The fountain of Farah becomes afterward that river Kelt which empties into the Jordan near Jericho, the “brook Cherith” of the Hebrew Scriptures. It is probable, therefore, that the place where John baptized was the place where Elijah was fed by ravens. Ravens still infest that locality, and dispute its possession and plunder with the roving Arabs. A curious fact which Dr. Barclay mentions is that the word “Orebim,” rendered “ravens,” may be equally well translated “Arabs.” Only a slight change of the arbitrary Masoretic points is required. The miracle, he adds, would

be quite as great for Arabs to feed or succor a despised Jew, as for the fowls of the air to become his ministers.

The account of Jerusalem "*as it was*," is contained in fourteen chapters, filling about two thirds of the volume. These chapters treat in succession of the name of the city; its local features, hills, valleys, ravines, bridges, and surrounding villages; its various quarters and their successive developments; the walls and trenches of the city from Melchisedec to Zedekiah, with an estimate of the population at the time of its destruction by the Romans, justifying the large numbers given by Josephus; the Towers and Gates, a concise, yet a full and valuable chapter; the Castles and Palaces, with the names of the ancient streets, markets, and monumental pillars within the city; the Tombs and Sepulchral Monuments, including an elaborate discussion and description of the Holy Sepulchre, special notices of the numerous caves in the valleys of Jehosaphat and Hinnom, in which doubt is expressed as to the genuineness of the supposed pit of Aceldama, and a very interesting narrative is given of a visit which the author's daughter was enabled to make to the tomb of David on Mount Zion, a Moslem shrine most jealously guarded, and described by no modern writer; the Temple, a long and careful topographical study, reducing its dimensions, its arrangement, and its splendor to a picture before the eye as distinct if not as brilliant as the chromograph of the mosque of Omar; the Water Supply of the City, a chapter exhaustive in its fulness; and, finally, connected notices of the history of the city from its subversion by Titus to the present century, in which, in addition to the well-known stories of mediæval travellers and pilgrims, from Willibard to Maundrell, we have a long extract from the Moslem history of the Cadi Mejr-ed-din, and an excellent summary of the chronology of the Crusades. This first portion of the work, though scientifically the most important, will have less interest for the general reader than the six chapters which treat of Jerusalem "*as it is*," in which are related the personal experiences and adventures of the author, and facts take the place of argument and conjecture. These chapters treat of the climate and productions, the walls, towers, and streets, the "Noble Sanctuary," the water resources

within and around the city, and the missionary operations. They afford ample material for a comprehensive sketch of the Holy City.

There are some features of Jerusalem which scarcely change in the lapse of years. It is still, as when it was a fort of the Jebusites, a bold promontory standing out from surrounding hills, a "mountain of the Lord on the top of the mountains." The deep ravines of Hinnom and Jehosaphat still belt its scarped and battered sides, a natural moat which the rubbish of ages of destruction has not obliterated. The innumerable caverns are there, restored from their long use as sepulchres, to become again the lairs of foxes and jackals, and the haunts of wandering robbers. The eastern hill still proves the fitness of its ancient name, and olive-trees yet live and shade the pathways around its sides and up to its summit, along which the Saviour loved to wander. For a time in the spring, after the latter rains, there is beauty enough in the fresh foliage, the many-colored blossoms, and the verdant terraces which stretch from Siloam to En Rogel, to recall the metaphors of the Canticles, and to show that this narrow acre might well have been the garden of a magnificent king. The aqueduct arches of Solomon, which were gray with age when Claudius led his line of arches across the Roman Campagna, are more than a picturesque ruin, adorning desolation; they bear a stream to a shrine. The great stones, so massive that the wrath of conquest has been compelled to spare what the earthquake could not move from their place,—so carefully laid and finely rebated that the cemented walls of Rome seem mean in the comparison,—attest to the eye to-day the solid grandeur of the Hebrew power. If the beautiful columns have been thrown down, and the entablatures of temple and palace cast into the streets, the curious observer detects their grace of color and carving as they are tessellated in the worn pavement or inserted into the modern walls. Zion still stands over against Moriah, the Upper over against the Lower City, though the ruins of its towers have lifted almost to its level the dividing valley. Ophel still shoots its spur far downward to the Kidron, and beneath its ridge the waters still "flow softly" from the sacred spring to the sacred basin. They gather

“ears” in the season from the near plain of Rephaim as in Isaiah’s vision, and not seldom the muster there of Arab clans repeats that “spreading” of the Philistines when they came up against David. The landmarks of the city remain substantially the same as the Queen of Sheba saw them when she came to wonder at the Holy House, and as Joseph saw them when he journeyed from Hebron to Shechem.

The area of the modern city, though narrow in comparison with the extent of the city when the army of Titus encamped before it, is yet nearly or quite as great as the area which Adrian enclosed in his *Ælia Capitolina*, and the present Saracenic wall follows nearly the line of his defences. Its gates, if less numerous than those which were opened at Nehemiah’s festival, are not without beauty of a certain sort, and still repay the study of an architect. The lions above St. Stephen’s portal are as boldly sculptured and as properly placed as the lions in St. Peter’s before the tomb of Rezzonico. Of the forty towers, some are formidable to look upon, and all help to relieve the long monotony of the serrated battlements. A path within these battlements on the top of the wall makes it easy now to “walk about Zion, and to tell her towers and bulwarks.” There are points in this path where the downward view, taking in not only the seventy feet of artificial structure, but the scarped rock beneath, even to the bottom of the Hin-nom ravine, is truly terrific. The wall, however, is rather a fence than a fortification, and it would be no protection against artillery or the scientific assault of modern warfare. It is constructed without curtains or bastions, and is defended by a half-dozen of rusty guns on the western castle, which speak only on occasions of Mohammedan festival.

The streets of Jerusalem as they are resemble the streets which Josephus described in being “very narrow,” but they differ from his description in being the reverse of “clean.” The central ditch, which is the thoroughfare of beasts of burden, is usually not wide enough for two animals to walk abreast, and is the receptacle, moreover, for the filth of the bordering shops and houses. On either side, a raised ledge of half a yard in width offers to human feet a precarious path, only less foul than the central way. During a shower, the

streets are rivers of mud; during a drought, their dust is as penetrating as the dust of Maäbdeh mummy pits, and the Turkish authorities experience what Nahum predicts of the Assyrian nobles. The streets are less labyrinthine than those of most Oriental cities, so that it is not easy to lose one's way. Patriarch Street and Damascus Street would delight the gardener of Versailles by their right lines, hardly broken by a projecting lattice. The Via Dolorosa, on the other hand, annoys one by its needless angles and the grievous irregularity of its pavement. It is literally a way of penance to the pilgrim.

Solomon, in all his glory, could not number in his capital so many races as are now gathered in these streets of Jerusalem. No city in the world has a more heterogeneous population. Every variety of complexion and feature, from the flaxen-haired Teuton to the swarthy Mogrebin,—every inflection of speech, from mellifluous Tuscan to guttural Copt,—costumes in motley confusion, the round hat, the cap of Hydra, the Turkish tarboosh, and the Bedouin kefiyeh, long boots, short boots, slippers, and naked feet,—the strangest styles of armor, here a belt full of pistols and cartridges, there a long scymitar rattling on the stones as its owner strides forward, there a ten-foot lance adorned with plumes and streamers, and there again a Koran chained to the girdle,—officials of every description, muftis and janissaries, Rabbins and Pharisees, monks of all colors, black, blue, brown, and gray, hangers-on upon the synagogue, the mosque, and the altar, with lying tales to proffer, and holy trinkets to barter,—soldiers, dervishes, missionaries, beggars, and lepers,—such magistrates as the judge in the parable, such priests as the priest who passed the wounded man on the other side, and such blind men as Bartimeus,—may all be met, on any day, passing and repassing along the “Street of David.”

Of all these races, the ancient race of Israel is still in numbers predominant, though basest in condition, with scarcely a shadow of power. The whole Jewish population, as computed by Dr. Barclay, amounts to nearly twelve thousand. Of these the “Sephardim,” who are mostly Spanish Jews by descent, number about nine thousand, and the various classes

of the “Askenazim” about two thousand three hundred. The spiritual lords of this Hebrew household number two hundred and forty-six. To them is committed the instruction, the worship, the government, the disbursement of money, and all the important functions of the community. The mass of the Jews are miserably poor, supported chiefly by foreign contributions. The average share of each man, about two cents a day, is the minimum of wages to an Egyptian Fellah. The homes of the Roman Ghetto are luxurious, compared with the habitations of the Jews in Jerusalem. Crowded upon the smaller half of this half of ancient Zion, in huts and hovels which betoken the most squalid poverty, breathing an air feculent and poisoned by the odor of the most revolting of shambles, hated by Christians, despised by Moslems, victims of a threefold oppression, they stay as a race of Pariahs in their sacred home, waiting for a grave in the valley of Jehosaphat, and praying for the restoration of the fallen Temple. If they may not venture, on pain of death, within the precincts of the Christian shrine, or share the traffic of that religious “Exchange,” they have the sad compensation of mourning before the dear stones which retain the sign of their fathers’ honor. There is no more touching spectacle than the meeting of the Jews of Jerusalem on every Friday at their wailing-place. The proud spirit and the low fortune, the hope and the misery of the nation, are centred in that strange service. Old men, with beards long as the beard of Aaron and eyes dim as the eyes of Eli, mothers with infants in their arms, teaching lamentation as the earliest of childhood’s lessons, ruler of the synagogue, proud even in their prostrations,—on some faces the frown of wrath, on more the smile of wretched idiocy,—frantic and convulsive gestures, as some fanatic rushes up to kiss the stones, and the low murmur of prayers muttered in concert by some family group,—the contrast of the bright clothing which the better class wear to that mockery of festival, and the squalid rags which are all that the poorer class have to bring,—the mingling of patience and sorrow, of bitter joy, vindictive hope, and abject grief,—combine to make this ceremony of wailing the most suggestive of all the singular customs of modern Jerusalem.

Dr. Barclay reckons the synagogues of the Jews as fourteen in number. Three or four of these, gathered in a single enclosure, near the centre of the Jewish quarter, are accessible to visitors, and afford an opportunity to compare the present with the ancient ritual, and note the changes which time has brought. The Hebrews have a tradition that this was the site of a synagogue in the time of the Maccabees, and in proof of its genuineness urge that the mass of ruins heaped around has lowered the present buildings to the position of cellars, their roofs being but little above the level of the streets. Of this tradition Dr. Barclay makes no mention, and it is perhaps not worthy of heed. But, at any rate, the interior of these synagogues indicates extreme antiquity. The chairs are as quaintly shaped as the most approved of Anglican "sedilia." The reading-desk is as ancient in form, if not as precious in material, as the "Presbytery" of St. Clement's at the foot of the Esquiline Hill. The faded tapestry would make the hues of Raphael's cartoons at Hampton seem bright, and the old rolls of the Law are matched only by that precious fragment at Nablous which a handful of Samaritan monks spend their days in guarding. The worshippers correspond with the place, and if one would go back a thousand or two thousand years, he can do it in no way more effectually than by creeping down on a Sabbath morning at daybreak, through the dark streets, to the assemblies in the synagogues on Mount Zion.

The better class of the Jews earn a scanty living in small mechanical trades, but the mass have no regular occupation. No community is the object of a larger philanthropic sympathy. In addition to the gifts which come from brethren in London, Frankfort, and Vienna, the largesses of the Rothschilds, and the missions of such benevolent men as Sir Moses Montefiore, the Christian concern of many nations has been redundantly exercised for this remnant of Israel in the city of David. In proportion to its results, the mission to the Jews, in which England and Prussia co-operate, is the most expensive Evangelical work in the world. The endowments of the episcopal establishment near the Jaffa Gate, with its showy cathedral, its college, hospital, houses for the staff, and

palace for the bishop, its numerous and liberal salaries, varying from fifty to fifteen hundred pounds, its funds for relief of the destitute, assistance to the converts, and encouragement for the wavering, reach a prodigious figure, when the number of converts is considered. Up to 1854, the sum of the proselytes had amounted to ninety-nine; enough to make the expense of each convert somewhat more than a thousand pounds. The title of the resident bishop is very imposing, and his assistants and subordinates form a fair proportion of the congregation which worships in the Gothic cathedral. Yet, in spite of such discouragements, the humanity of Berlin and London perseveres, and if money can bring it about, the tribes of Zion shall yet be won to the joint creed and liturgy of Cranmer and Luther.

The success of the most recent American mission, of which Dr. Barclay himself is the head, though not positively very great, has been such as to warrant the renewal of his labors. We must confess, however, that the inspection of the table of missionary effort which is given in the volume before us forbids the hope of any considerable Christian inroad on the obstinate Judaism of the Israelites in the Holy City. All that has thus far been done to "ameliorate" their condition is painfully inadequate. Their reform, if it is to come, seems more likely to come through influences in their own communion, or through the change in civilization and in political rule, which can hardly be far distant in Syria. It is not altogether their religion which makes the Jews of Jerusalem so miserable.

The religious help which has been so liberally bestowed upon the Jews has not been extended to their Moslem fellow-citizens; nor, until recently, has it been lawful for a Christian to tamper with the faith of a follower of the Prophet. Though the numbers of the Mohammedans in the Holy City are now far less than those of the Israelites, yet their strength is as much greater as the space they occupy is broader and their circumstances more comfortable. We cannot see that Dr. Barclay gives any exact census, and, from the loose way in which the Turks reckon population, it is not easy to obtain one. Five thousand will probably be an

ample estimate. Of these, perhaps a thousand belong to the garrison, and are condemned to that painful existence of guard and drill, which is tolerable to a Turkish soldier only when it is relieved by the luxuries of the bath and the *café*. Half as many more are connected in various ways with the service of the "Haram," which more than rivals the cathedrals of Rome in the abundance of its sinecures. More than a score of shrill-voiced muezzim are appointed to scream the summons to prayer five times daily from the balconies of the half-dozen minarets which shoot up from Moriah and Bezeztha. Officials of all kinds are in excess. Some guard the entrances of the Prophet's sanctuary ; some keep the doors of the Christian church ; some, in fierce array and with haughty mien, patrol the streets and watch in the markets ; some administer summary judgment in primitive tribunals. Pilate has worthy successors in the present race of Cadis, and many an Effendi repeats to-day the chaffering of Judas with the Sanhedrim. Turks are the ruling class, and hold all the lucrative places. Jerusalem is not an Arab city, and only a few hundreds of that race are willing to stay in company with their victorious rivals. The son of Ishmael finds no joy within these gray walls, and the shrine which they hold is quite other to him than the shrine of Mecca. There are a few proselytes from the Jews and the Greeks ; and the southwest corner of the Mohammedan quarter is tenanted by a brutal, fanatical, and hideous race of Africans, who delight in the special privilege of being watch-dogs to the Holy Places. Their antipathy to Christians is intense ; and in case of a rising, they would be foremost in the work of massacre.

There is some wealth, some refinement of manners, but very little culture, among the Turkish Moslems. Protestant Christians are well treated by them, and foreigners are not much persecuted. Some of the officials are good-humored and polite in their rapacity, while others are as noisy and savage as Bedouins at camel-loading. Dr. Barclay's family were able to enjoy the full hospitality of Turkish houses, and to the courtesy of a Moslem lady was due the visit to that reputed tomb of David, of which the gorgeous chromotype given in this volume is averred to be an accurate copy.

The more important gratitude of a high official enabled Dr. Barclay to gain free access to the "Noble Sanctuary," and to bring away exact sketches of its parts and dimensions. The gravest Turk is not too pious to be venal, and a sufficient "backshish" will open to the infidel the doors of almost any forbidden place. The strength of Turkish integrity, which so many writers are pleased to extol, resides in caution rather than in conscience, in the fear of man much more than in the fear of God. Policy, rather than piety, has barred the avenues to the Haram, and walled up the Golden Gate, and made the cloisters of the sacred enclosure the lurking-place of dervishes and Mogrebs. There is meaning in the legend that, when these hinderances are removed, and infidels may walk freely on the square of the Holy Mountain, and see all its secrets, then the power of Islam and the rule of Stamboul will cease in the city and the land.

The Mohammedan quarter of the city occupies all that section lying east of the Damascus Street and north of the Street of David, including the area of the hills Bezetha and Moriah, the lower side of Aera, and the depression which, according to Dr. Barclay, was formerly the valley of Gihon. A large portion of this area is left untenanted, and no part is so densely peopled as the Jews' quarter on Zion. The grounds of the Haram are the common and the only garden worthy of the name, and there is no private house fit to be called a "villa." The few rods of bazaars are a dismal caricature of the shops of Damascus, and there is not in all the city any warehouse. All the beauty of form and ornament is brought into the sacred enclosure, and the whole luxury of Moslem decoration is lavished upon the domes, arcades, and platforms, the columns, tiles, and pavements of the cluster of the "Mesjid el Aksa." This group is to Jerusalem what the Duomo and its surroundings are to Pisa, or the Acropolis and its ruins to Athens. Here only in the Holy City does any vestige of the splendor of the ancient architecture remain.

Dr. Barclay's description of the Mohammedan sanctuary, its walls, its edifices, and its principal objects, is exceedingly

interesting. His measurements of the outer walls differ materially from those of previous examiners, and his account of the gates, as they appear on close inspection, is very full. Several of these gates are now for the first time brought into notice, and they help to mark the true place of some of the ancient gates of the Temple. Dr. Barclay is able to correct the notion that columns of porphyry and verd-antique are built into the wall, having proved with acids that the grain of the stone is marble. He copies, from a block near the southwest corner, a Roman inscription, partly inverted, which only great patience and good glasses could fairly make out. Of the "Sakhrah" rock we have an elaborate picture, to which the chromotype only lends more vividness of coloring. He is able to bring facts in refutation of the Moslem pretence, that this rock rests on nothing, and swings in mid-air, supported by angels. His list of the treasures of the great mosque shows that pious absurdities are not altogether confined in Jerusalem to the Christian churches. The stone which marks to the Greeks the "centre of the world" is matched by this "Sakhrah" stone which started to accompany the Prophet in his flight to heaven, and was stayed only by the firm grasp of Gabriel. The Holy Sepulchre has its rival in the "Bir Arruah," or "well of souls," where the faithful hold intercourse with departed spirits. In the relics of the Haram, however, we observe more of mythic than of strictly historic character. "The pomegranates of David," and "the birds of Solomon," indeed, may be classed with locks of the Virgin's hair, and thorns from the Saviour's crown; but there is a more charming fancy in the "scales for weighing the souls of men," in the imprint of an angel's hand, and in the slab of marble, which marks by the flight of its silver nails the successive epochs of Moslem chronology. All but three of the original eighteen nails have disappeared, and according to present signs the Moslem millennium, which will come when the green marble is released from its last fastening, cannot be many centuries distant. Some of these Moslem relics, like the religious treasures of Christian cities, bear token of recent manufacture. The ring to which the Prophet tied his mule was evidently forged long after the

night of his memorable ascension, and the shield of the Prophet must be classed for genuineness with the stone of flagellation and the handkerchief of Veronica. Unfortunately, while the authentic tombs of Godfrey and Baldwin are shown beneath the rock of Calvary, the trace of the tombs of the murderers of St. Thomas of Canterbury has disappeared from before the doors of the mosque "El Aksa."

Dr. Barclay does not seem so much impressed as some recent travellers by the graceful proportions of the old church of Justinian. He styles it "a jumble of various orders," and corrects the mistake of Mr. Catherwood, which has led some to claim the Gothic as an ancient and an Eastern form of ecclesiastical structure. The works of art which he prefers are the small pulpits and praying places. Indeed, it is the picturesque grouping of these small objects within the enclosure, rather than any one imposing marvel of size or splendor, which gives to the Haram its fascination. Details in themselves ugly and formless become beautiful here by their happy combination. The lead-colored dome contrasts finely by its oval form with the octagon base and the oblong pavement, and by its hue with the purple glass and the dazzling marbles. The tapering dark cypresses harmonize delightfully with the slender yellow minarets, and the fringe of battlements along the eastern wall is an appropriate counterpart to the line of arcades along the western barrier. The arrangement does not satisfy the rules of art, and there is a kind of grotesqueness about it which is half mystical. But it cannot fail to charm the eye of any one who looks down upon it from the roof of the seraglio in the northwest corner. It is at once fresh as a garden and quiet as a graveyard.

But the most important revelations of the sacred enclosure which this volume gives us are the minute descriptions of those parts which are ordinarily invisible,—of the vast arches by which Solomon lifted the slope of the hill to a level with its summit. Bewildering measurements of these great artificial caverns leave us in equal admiration of the patience which has traced their dimensions, and the daring which raised their fabric. This underground architecture is indeed Cyclopean. Three hundred and nineteen feet in length, two

hundred and forty-seven in breadth, with piers of three, four, and five feet in thickness, dating from the age of the magnificent Hebrew king;— it was well that this haunt of owls and ravens should be explored, and its wonders laid open to the curious eye,— that the rock in which the Devil is imprisoned should be exposed to Christians, and that they should be permitted, if they dare, to attempt the release of that Prince of Darkness from his long captivity. It is strange to find in these vaults the monumental cairns of hundreds of the pilgrims of Islam, and to see the radicles of olive-trees which have penetrated the crevices, hanging like stalactites from the roofs of the arches. Dr. Barclay has no hesitation in assigning the *piers* to the age of Solomon, although he thinks that the *arches* may belong to a later age.

The *Christian* quarter of modern Jerusalem has been much more frequently described than either the Moslem or the Jewish, and it would seem that nothing new could be said on that subject. The absurdities of the Holy Sepulchre, the quarrel between Greeks and Latins, the hospitalities of the convents,— the ferocious follies of Easter week, the memorials of Helena's piety, and the Crusaders' valor,— the houses of the knights of St. John, and the monks of St. James,— puerile legends, poor superstitions, and bodily discomforts of every kind among the Christians;— has not the tale of these been fully exhausted? Yet the accounts widely differ. One writer tells how well the monks live, with cheer like the cheer of Bolton Priory. Another tells us how the poor brethren mortify the flesh, and deny all lusts. Sometimes the persecutions to which Christians are subject in the Holy City are magnified before us, and again it is declared that they are considerably treated and have nothing to fear. Estimates of their numbers vary. Those who go at Easter see them a vast throng, while those who wait for the autumn to accomplish their pilgrimage are pained that the watch of the shrines is left to such a handful. One reporter praises the industry of those who care for the Holy House, while another sees with regret the general idleness.

Dr. Barclay, whose love for tabular statements and skill in preparing them is remarkably evinced throughout this volume,

has arranged in a schedule the churches, convents, hospitals, schools, patriarchs, bishops, priests, deacons, nuns, clergy, and laity, of the various sects of Christians, Protestants included, that inhabit all the western side of the city. The aggregate is somewhat larger than the usual estimates. He reckons the Christian population, in all, high and low, sacred and secular, exclusive of pilgrims, but inclusive of temporary foreign residents, such as consuls and missionaries, at 4,518. Of these the Greeks considerably predominate, comprising about half of the total number. They have twelve convents, with twelve churches, four schools, one of them of theology, ninety nuns, one hundred and fifty priests, and one hundred boys in training to be priests, six bishops, an Archimandrite, and a Patriarch. Most of them are Greek only in their religious name, being Syrian by birth and lineage, and speaking the Syrian Arabic as their native tongue. It is a prevalent mistake in regard to the Greek Church, that its adherents are mostly of the Greek race. That race is a small minority of those who retain the liturgies of Cyril and Chrysostom. The term "Eastern Church" would be a more correct description.

Next in number, and quite equal in influence, come the Latins, or those who belong to the Roman communion. They have a Patriarch, a hundred priests, ten nuns, two churches and convents, two hospitals, with male and female physicians, an almshouse, a hotel, a printing-house, and three schools, one of them theological. Most of the brethren are natives, but about fifty are from European nations,—from Italy, Spain, and France. The whole number is 1,350. Their position toward the Greeks is one of bitter rivalry and antipathy, and was until very lately one of inferiority. But the result of the recent war has been to give them more confidence and more privilege. Their convents are in close neighborhood with the Greek convents on Mount Aera, yet there is but little intercourse between the pious brethren of the two communions. The Greeks ridicule the droning organ which helps the Latins to celebrate their mass, and the latter retaliate by mimicking the nasal twang of Oriental chanting. The Greeks call the Latins "impudent intruders," and the Latins retort that the Greeks still are "liars," like the Cretans

of old. Except in the Holy Sepulchre, they scarcely frequent each other's shrines, and a Greek rarely seeks the shade of the Garden of Gethsemane, which must be opened to him by a friar in the garb of St. Francis.

In industry there is not much to choose between the brotherhoods of the two religious bodies. A considerable number are employed in the fabrication of those curiosities which pilgrims and travellers are eager to buy. Rosaries of olive-wood from Olivet and Gethsemane, of which the supply of the most ancient sort is unlimited and increasing,—napkin-rings,—canes which are as brittle as clay pipe-stems, and pipe-stems of wood which are as porous as clay,—crosses, Greek and Roman, of pearl-shell, black basalt, and the red limestone of the native rock, which for a consideration will be warranted parts of some ancient palace or column,—amulets of all materials, camel's bone, doum-palm, sandal-wood, and amber,—tin bottles to be filled with holy water from Siloam or Jordan,—the seal of Jerusalem, carved in stone of divers colors, four rude crosses in one larger cross;—such trinkets and merchandise as these are exposed for sale along the avenues to the churches, in the areas of the Christian court-yards, and on the balconies of the convents. This is the chief traffic, and the principal exercise of art. The most cunning workmen of this kind, however, are the Christians of Bethlehem, who look upon their Jerusalem brethren as bunglers.

Besides the Greeks and Latins, the Armenians are the only other considerable Christian body in the Holy City. The streets of their quarter are comparatively neat, and the size and solidity of their spacious buildings offer a pleasant reverse of the filthy hovels on the other side of Zion's Hill. The costume, both of priests and laity, is more tolerable, not to say more elegant, than that of either of the before-mentioned bodies. They have the means, in their three convents, of exercising a large hospitality in time of festival, and they boast that the cells of St. James alone can shelter eight thousand guests. Their religious staff is large, consisting of a Patriarch, two bishops, thirty-two priests, ten deacons, fifty-one subdeacons, and twenty-five nuns, and they

have two schools and a printing-press. Jerusalem is nominally to the Armenian Church what Rome is to the Latin, and Constantinople to the Greek, the seat of highest authority. The chief Patriarch ought to reside there. But, in reality, Jerusalem has the same complaint to make of Aleppo and Mosul that Rome made of Ravenna in the seventh and of Avignon in the fourteenth century,—the superior charm of safety and comfort in these more northern cities interferes with the conscience of the sacred magistrates. Many of the Armenians are men of good education, and some are employed by the government as scribes. The acting consul of the United States for many years, Mr. Murad, was an Armenian, and highly esteemed, though he occasionally went beyond the limits of his duty in turning a penny for himself.

The other Christian sects are small. The Copts, whose convent lattices look out upon the so-called Pool of Hezekiah, have, according to Dr. Barclay, only three priests and a hundred members. *Ten* brethren would crowd to suffocation the niche in the Church of the Sepulchre which they call their chapel. But if their numbers are small, they can boast, and with some reason, that their liturgy is more ancient than that of the more powerful sects. We have no doubt that the chanted prayers and psalms of the Coptic are more nearly those which belonged to the worship of the second century than any existing ritual. The Abyssinians, a still smaller body, dispute with the Copts this honor of the highest antiquity, and have a bishop to rule over their fifteen priests and their eighty members. Of “Greek Catholics,” that body so large in Northern Syria, who pray in the language of Hellas, while they obey the successor of St. Peter, there is a church of twenty members, who have their bishop as well as their candle-officer and their priests. Fewest of all are the Syrians proper, those Jacobites who labor under suspicion of inherited heresy. They have just members enough for the bishop to say “Dearly beloved brethren,” and “Phebe, our sister.” *Four* persons are reckoned as the force of the establishment.

Each of these religious bodies has its own places of worship in and around the city. But there is a common ground, in which they all claim a right. The “Holy Sepulchre”

belongs to all, and within the enclosure of the great church some place has been found for each to say its special mass. The existing world affords no stronger illustration of the confusion of Babel than the many-voiced prayers of this edifice on a Sunday morning. Each separate service is a discord, and the combination of discords admits no comparison with anything earthly. Standing in the rotunda gallery above the sacred tomb, one thinks of the eighth circle of the "Inferno," and seems to behold in the grimaces and genuflexions and lamentable cries such spirits as Dante found in that hideous depth; —

"Quindi sentimmo gente, che si nicehia
Nell' altra bolgia, e che col muso sbuffa,
E sè medesma con le palme picchia."

From the top of Calvary comes such a wailing as the daughters of Israel in all their woe might never reach. The Abyssinian "tamtams" furnish a monotonous bass for this wild mingling of screams, shouts, and echoes. One wanders round in the chaos of sounds, first amazed, then bewildered, till at last all thought and consciousness seem to be disintegrated, and the senses sink, under the influence of this powerful acoustic opiate, to realize the formless void (*אֵשׁׁתֶן*) of the Hebrew Genesis. No description can exaggerate to a finely tuned ear the horrors of this musical experience.

Dr. Barclay anticipates, in his sketch of Jerusalem "as it was," the account of the Church of the Sepulchre, which belongs rather to Jerusalem "as it is." His photographs have enabled him to present quite exactly the Saracenic ornaments of the court-yard and entrance. His account of the curiosities of the interior is somewhat hasty, and he hurries the reader through with summary impatience, like the custodian of the royal palace at Munich, or the major-domo at Holyrood. One statement we take leave to question, — that all visitors must remove their shoes at the door of the church. That ceremony is very frequently dispensed with in the case of Protestants, however necessary it may be in the case of pilgrims. In the mosque on Mount Olivet, and in the synagogue on Mount Zion, a stocking or a slipper is the only covering for pious feet; but at the Christian shrine the heed

is less scrupulous, and we have worn the solid leather of Florence into the very centre of the tomb. We are less positive about the *hat*, and think it quite likely that, without excessive bigotry, one might "knock off" the hat of a boor or an absent-minded man, who had forgotten one of the first rules of propriety. We are not aware that it is anywhere considered in order (except among Jews) to wear the hat in a consecrated building. The style of Mr. Spurgeon's audiences has been but recently introduced in Christian congregations.

Nor are we quite able to agree with Dr. Barclay, that the gilded ornaments of the Greek Church which occupy the nave of the building are "puerile." Their beauty is barbaric, but their execution is creditable, and there are many new churches in American cities more objectionable in the matter of taste. Some of the portraits of saints and bishops which are wrought into the walls are good specimens of Eastern art, and the inscriptions around the cornice in the old Greek letter are quite as appropriate as the tablets which adorn so many Protestant chancels. When this church is lighted for religious service, and the triple line of crowded worshippers is stretched along its sides, and the procession of priests passes to and fro around that stone which is the Greek pivot of the globe, replacing the earth of which Adam was made and covering his buried head,—when the Patriarch, magnificently robed, comes forth to the door of the screen which divides the holy mysteries from the common throng, and from the steps of the altar gives his blessing to the kneeling multitude,—one seems to see again (what nowhere else he can see so well) the pomp and glory of the Jewish ritual on the day of rejoicing. It is Caiaphas with his brethren.

Most of the Church of the Sepulchre is very modern. In the great fire of 1808 nearly all the buildings were destroyed, and their long-accumulated treasures burned to ashes. The subterranean chapel of the "Invention" was spared, and shows still in its heavy Norman pillars the style of the Crusaders' work. The small building of the sepulchre, though buried in the fallen fragments of the dome, escaped injury as by miracle, and its preservation is to the faithful an argument for its genuineness. The renewed church is substantially a copy of the

former, but the “ages of faith” having passed so far, its treasures are fewer and the gifts of monarchs to its altars of smaller value. Already the heavy vault is dingy with the smoke of candles, and threatens in its seams a future downfall. The starry curtain is faded ; and the appeals to France and Rome for aid in restorations meet with slight and tardy answers. Napoleon and Pius have not the same care for the tomb of Jesus that Philip and Innocent had in the days when they sent men and money to silence the infidel.

Jews, Turks, and Christians of various sects make up the population of modern Jerusalem, and of these bodies the Synagogue and Wailing-place, the “Haram es Sherif,” and the Church of the Sepulchre, are respectively the centres of life. But south of the Armenian quarter, and close to the wall, is a row of huts in which dwell an outcast race, whom neither Turk, Jew, nor Christian will tolerate. The *lepers* still wait for charity at Zion’s gate, though hopeless of healing, as if to illustrate by their loathsome misery the greatness of that miracle of Jesus which may not be repeated. Their touch is pollution, and the Christian monks who bear the corpse of some guest out to its grave on the brow of the hill shrink from the beseeching contact of those wretches whom their Master once waited to purify. All the subjects of the Saviour’s miracles may still be met in and around the Holy City,—blind men, lame men, palsied men, and maimed men not a few, mutilated in childhood to escape conscription. But no sign of these miracles is so impressive as the terrible malady which has in no city so bold a front as in Jerusalem. “Why sit we here until we die ?” is still the refrain of those groups who wait at the entering in of the gate, but have now no resource in a hostile camp, and no prospect of successful plunder. They are too vile for men to fear their villainy.

We have no space to follow Dr. Barclay in his excursions around the city, his visit to the springs of water,—to the great Pools of Solomon,—to the Jebl Fureideis, or Mount of Paradise, a curiosity for the archæologist as for the naturalist,—to Gaza on the south, where are the pillars of Samson, and to Mizpeh on the north, where is the monument of Samuel,—down the valley of Kidron and up the valley of Farah,—over

the hills to Bethany, and over the plain to the convents of Elias and St. John; or in his description of "Silwan," where Arab peasants burrow like marmots in the caves of the hill-side, and of "Jebel Tûr," where accommodating Turks exhibit for a piastre the last footprint of the ascended Saviour; or in his catalogue of fruits and flowers, so extensive as to clothe the hills of Jerusalem almost with the beauty of Damascus, and his observations of heat and cold, which would bring its climate to be mild as that of Madeira. For all these details, and much more, we refer our readers to the book itself. Its numerous engravings on wood, stone, and steel leave nothing to be desired in the matter of pictorial embellishment. The mechanical execution of the work corresponds to the importance of the theme, and to the scientific thoroughness with which the author has fulfilled his task.

The closing chapter on *millennial* Jerusalem, in which from the hints in Isaiah and Ezekiel Dr. Barclay undertakes to construct the future "city of the great king," and to "re-edify" the temple and the towers, it does not come within our province to criticise. It will be interesting to those who expect the literal fulfilment of prophecy. It is easier to cast the Scriptural horoscope of Zion, than to tell the near political or social fortune of this city, so often fallen and so often raised. There are some hopeful circumstances, but there are more discouragements. The new toleration of the Sublime Porte is likely to prove a barren boon, and the gift of a chapel or two to the French Emperor will hardly bring the activity of Paris into the stagnant life of the dullest of Eastern cities. The agricultural experiments at Artâs and Sharon may send a better culture to the hills that overlook the city; yet we cannot think that the Jews will so far forsake the customs of their fathers as to become tillers of the soil in the land of their enemies. No man can wisely predict the morrow of Jerusalem, whatever may chance in other parts of the Sacred Land. A railway may cross the northern plain, on which chariots of fire shall run more swiftly than the horses of Sisera, and a channel for ships may lead the navies of Europe across the Isthmus desert; but the Holy City will remain, as we fear, a lonely shrine, sought chiefly in the toil and fervor of reverent pilgrimage.